

## INDIAN



## RECORD

11th YEAR—No. 9

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## NEWS BRIEFS

## MacKAY NAMED DIRECTOR

OTTAWA — Appointment of D. M. McKay, 58, to succeed R. A. Hoey as Director of Indian Affairs Branch of the Mines and Resources Department, was announced Sept 13. Mr. MacKay was formerly Commissioner of Indian Affairs in British Columbia, then promoted to the Superintendent of the Welfare Division of the Indian Affairs Branch. Mr. MacKay has been in the service since 1936.

## REELECTED PRESIDENT

PRINCE-ALBERT, Sask. — John B. Tootoosis was re-elected President of the Union of Saskatchewan Indians recently, at the annual convention held at Prince Albert. Launcelot Ahene-kew, school teacher at Tweedsmuir, Sask., was elected Vice-President, Chief John Gambler, of Muscowpitung reserve is second Vice-President and Mrs. Gladys Johnston, of Leask, Sask., is secretary-treasurer.

## 50 YEAR-OLD PEMMICAN

The Grenfell, Sask., weekly Sun, quoting a report that pemmican (dried meat) had been found in roots of a tree at Churchbridge, apparently left there 50 years ago by Indians, commented that at "present prices it would not be good business to dry meat and put it away for 50 years".

## BRONCHO BILL DIES

ALHAMBRA, Calif. — The death of William Calvin Morgan, 79, better known as Bronco Bill, was disclosed recently. A colorful figure of the old west, Morgan won the world's championship for breaking wild horses at the Chicago world fair in 1893. He performed with Buffalo Bill's wild west show and later toured with a show of his own.

## MASS X-RAY SURVEYS

FORT SAN, Sask. — Mass X-ray surveys of all the people and vaccination of all unavoidably exposed persons with B.C.G. — in which Saskatchewan blazed a trail — have now become part of the world-wide movement to eradicate tuberculosis. Dr. R. G. Ferguson told the annual meeting of the Saskatchewan Anti-Tuberculosis league at Fort San. Although Indians composed only two percent of Saskatchewan's population, two-thirds of the tuberculosis deaths are among them. But rapid reduction of disease among these people could be expected, Dr. Ferguson said, giving special emphasis to a problem that has vitally concerned tuberculosis workers.

## MYSTERY ISLAND

REGINA — Meetings between Manitoba and Saskatchewan game officers are currently under way at Lac du Brochet, in northwestern Manitoba, to discuss tentative arrangements for an inspection trip to a reported "tropical island" in the northern wastes of Canada.

The island, said to be an oasis of grass and tall timber, was discovered by airmen while returning to Port Churchill, Manitoba, from a flight in the Keewatin territory. These airmen claim it is about one mile long and its trees are so large they could not be cut with light camp axes.

## JOINS LAY BROTHERHOOD

FREDERICKTON, N.B. — Ralph L. Polches, of Devon Indian reserve, son of Saul Polches, has joined the monastery of St. Augustine, to become a lay brother. He is probably the first native Indian of the Maritime provinces to enter religious life.

## VISITS WESTERN CANADA

## OBLATE SUPERIOR GENERAL EXPRESSES ADMIRATION AT WORK DONE DURING PAST CENTURY

LEBRET, Sask. — Very Rev. Father Leo Deschatelets, visiting for the first time the Indian missions in Western Canada, expressed his admiration for the gigantic work of pioneering performed by the Oblate Missionaries since their arrival in Western Canada, over 100 years ago.

The visit lasted most of the summer, beginning at the Indian School, Kenora, Ont., and taking him across the continent to the west coast of B. C. and into the Northwest Territories.

The Very Reverend Leo Deschatelets, O.M.I., Superior General of the Oblate Fathers, visiting Western Canada for the first time, stopped on June 29th at the Lebre Indian School, where he was welcomed by the staff and pupils of the institution.

The Cadet Corps formed a bodyguard to the visitor as he alighted from the car at the school's main entrance. Then the Cadet performed precision drills to the rhythmic string of the school band. In the evening, a reception was held in the main play-room, where the girls' choir and the Boy's Band performed, addresses were read, and a play: "The Stolen Prince" was presented to honour the distinguished guest, who expressed his delight at seeing the pupils' performances.



The Very Rev. Father Leo Deschatelets, Superior General of the O.M.I.

## First To Enter New Community --Indian Girl Dies

VICTORIA, B.C. — Less than two years ago a 17-year-old Indian girl offered her life to God, and became the first postulant in the newly formed religious community for Indian vocations — the Sisters of Mary Immaculate, at Anaham, B.C.

On August 28, this first postulant, Sister James, gave her last breath to God. She died in St. Joseph's Hospital, Victoria, after an illness of some months.

After having received her education in the Kuper Island Indian School, Miss Dora James made application for entrance into the community, and with a high recommendation from Fr. R. A. Lombard, S.M.M., was accepted. She entered the community on December 8th, 1944.

## Enthusiasm

"She entered with enthusiasm, and looked forward eagerly to the day she could make her profession", said one of the Priests who knew her. "She had the devotedness and the virtuous qualities that are called for in the Religious life".

At Anaham, under the direction of the Sisters of Christ the King who are in charge of the novitiate, the young postulant began to prepare for the day when she would receive the habit. Soon she was joined by other aspirants to the sisterhood, most of them recommended by Father Sutherland, O.M.I. The growing community was to have its first ceremony of Clothing on June 14th, 1948.

But Sister James was not to be among the number of novices to receive the habit on that day. Her health had begun to fail some time after her admission to the community and she was

hospitalized first at the hospital at William's Lake, then at St. Paul's, Vancouver. Eventually she returned to St. Joseph's Hospital, Victoria, near her relatives. On Saturday morning, Aug. 28, at 4 a.m., God called her soul.

The funeral took place from the chapel of the Kuper Island Indian School, where she had received her education. The Mass sung by Father John Camirand, S.M.M., was attended by Archbishop Duke, and Bishop Hill, of Victoria.

Archbishop Duke gave the final absolution.

Speaking briefly after the ceremony, he said:

"Her sacrifice was complete, and like many other youthful saint she was called by God to her eternal reward. Far from causing us sorrow, which would be the natural thing at the loss of Sister James, we can all see in her early death the hand of God, who completed all her sacrifices and then, when the Novitiate was established, gave the reward that He promised.

The Archbishop also expressed his appreciation for the care given the young postulant by the Sisters of St. Joseph's Hospital, and for the interest and help given by the Indian Department.

The Archbishop commended the deep devotion and religious spirit that the young postulant brought with her to the convent, and which she developed during her life there.

She is survived by her father, two sisters and a brother. She is also survived by her two companions of the novitiate, Sister Mary Mark and Mary of the Sacred Heart.

## STAGE PAGEANT, PRAY FOR BEATIFICATION OF 'LILY OF MOHAWKS'

MONTREAL — Descendants of the Iroquois Indians who today live in the nearby Caughnawaga Reserve, joined in native and religious ceremonies here to show their earnest desire for the beatification of the "Lily of the Mohawks," the Venerable Kateri Tekakwitha.

A pageant which depicted the days of the 17th century when Kateri lived and died, was presented by Indians under the direction of Chief Poking Fire. The participants appeared in native attire of two and a half centuries ago, the braves wearing their war paint. They re-enacted scenes from their primitive days of their Christian Mohawk forebears, with whom Kateri lived and died at the site of the present reserve.

But the main purpose of the ceremonies was evidenced in the prayers which the Indians said asking that the beatification of

their maiden be realized and that she may eventually become the first native saint in North America.

Kateri was born in 1665 in what is now Auriesville, N.Y., the daughter of a heathen father and a Christian mother. She was orphaned when four years of age. At 10, she met her first missionaries who were received by her uncle. At 18, she was baptized "Catherine". Her conduct was exemplary and she became the target for many members of her tribe who had not renounced paganism. She finally escaped to the Christian Indians at Caughnawaga, where she died at the age of 24.

The cause of this Indian maiden was begun in 1923, and in 1943 the Holy See ruled that she was entitled to be known as Venerable.



At Sister Dora James' funeral. We note Archbishop Duke of Vancouver, Bishop Hill of Victoria, and Marist Fathers Lauzon, Camirand, Lombard, Leclerc, Blais and Cyr, and Oblate Fathers Fleury and Frank Kosakiewicz.



# THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

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## Fourth Report On Indian Affairs

At the request of many of our readers who were unable to get copies of the fourth and last report of the Parliamentary Committee on Indian Affairs, we publish here in full this report, taken from the Minutes of the Joint Committee.

We hope that the publication of the report will enlighten our readers as to the intentions of our legislators. It will be noted that the provisions made for changes in the Indian Act are only recommendations and will not necessarily be embodied in the new Indian Act. Your editor has been given to understand that the work of the Parliamentary Committee has been completed, and as it has been reported previously, a new Committee will be set up, and possibly many of the recommendations made in the present report will be altered considerably.

It will be noted also that important matters, such as (a) Education, (b) Health and social services, and (c) Liquor legislation, are to be placed on the agenda of the forthcoming Dominion-Provincial Conference for further consideration.

Does this imply that, in a not too distant future, there will be a decentralization in the administration of Indian Affairs? The entire fourth report is permeated with the principle that the Indian should become a full-fledged citizen as soon as this becomes possible. The transfer of Indian Affairs from the Federal Government to the Provincial Governments, once it begins in such matters may easily extend to all the administration. Thus, while there would be a Federal Act governing the Affairs of the Indians, the administration of the Act would fall upon the Provincial Governments, through their respective Departments of Education, Health, Natural Resources and others.

It is open to question whether this would be a wise procedure or not. The great disparity of problems and of administrative policy in the various Provinces and Territories in Canada would indicate this solution. But where, then, would there be any guarantee such as the present Federal administration insures, that the essential rights, such as Treaty rights, or again the confessionality of the school, might be safeguarded?

It seems advisable that a permanent advisory board or Commission should be set up immediately to deal exclusively with Indian Affairs. On this Board there should be representatives of the Federal Indian Affairs Branch, members of the various Churches and Societies working for the education and welfare of the Indians, as well as duly elected representatives of the various Indian Associations. The main purpose of this Board would be to secure for the Indians adequate protection from injustice and exploitation as well as to deal with the claims, petitions, grievances, and other matters pertaining to the legislation and to the administration of the new Indian Act.

G. L.

## 4th REPORT OF THE PARLIAMENTARY COMMITTEE ON INDIAN AFFAIRS

The Joint Committee of the Senate and the House of Commons appointed to continue and complete the examination of the Indian Act (Chapter 98, R.S.C., 1927), and amendments thereto, beg leave to make their fourth report, as follows:

Pursuant to a resolution of the Senate dated 13th February, 1948, your committee continued and completed "the examination and consideration of the said Indian Act pursuant to a resolution of the Senate on May 16, 1946, and continued by a similar joint committee, pursuant to a resolution of the Senate on February 13, 1947".

Since May 13, 1946, there have been 128 meetings and 122 witnesses have been heard. In addition, 411 written briefs from Indian bands and organizations and from other individuals and organizations interested in the welfare of our Canadian Indians have been printed in the Minutes of Evidence.

During the present session your committee diligently examined

the Indian Act section by section and has agreed to report as follows:

### Indian Act

Many anachronisms, anomalies, contradictions and divergencies were found in the Act.

Your committee deems it advisable that, with few exceptions, all sections of the Act be either repealed or amended. The law officers of the Crown would, of course, need to make other necessary and consequential revisions and rearrangements of the Act which, when thus revised, should be presented to parliament as soon as possible, but not later than the next session.

Your committee recommends that immediately parliament next reassembles a special joint committee be constituted with powers similar to those granted your committee on 9th February last and that there be referred to the said special committee the draft Bill to revise the Indian Act presently before the law officers of the Crown.

All proposed revisions are designed to make possible the gradual transition of Indians from wardship to citizenship and to help them to advance themselves.

In order to achieve these objectives, your committee recommends, in addition to other recommendations hereinafter set out,

(a) That the revised Act contain provisions to protect from injustice and exploitation such Indians as are not sufficiently advanced to manage their own affairs;

(b) That Indian women of the full age of 21 years be granted the right to vote for the purpose of electing band councillors and at such other times as the members of the band are required to decide a matter by voting thereon;

(c) That greater responsibility and more progressive measures of self government of reserve and band affairs be granted to band councils, to assume and carry out such responsibilities;

(d) That financial assistance be granted to band councils to enable them to undertake, under proper supervision, projects for the physical and economic betterment of the band members;

(e) That such reserves as become sufficiently advanced be then recommended for incorporation within the terms of the Municipal Acts of the province in which they are situated;

(f) That the offence and penalty sections of the Indian Act be made equitable and brought into conformity with similar sections in the Criminal Code or other statutes;

(g) That the Indians be accorded the same rights and be liable to the same penalties as others with regard to the consumption of intoxicating beverages on licensed premises, but there shall be no manufacture, sale or consumption, in or on a reserve, of "intoxicants" within the meaning of the Indian Act;

(h) That it be the duty and responsibility of all officials dealing with Indians to assist them to attain the full rights and to assume the responsibilities of Canadian citizenship.

Your committee was given "authority to investigate and report upon Indian administration in general" and, in particular, certain other matters, viz.:

### 1. Treaty Rights and Obligations.

Your committee recommends that a commission in the nature of a claims commission be set up, with the least possible delay, to inquire into the terms of all Indian treaties in order to discover and determine, definitely and finally, such rights and obligations as are therein involved and, further, to assess and settle finally and in a just and equitable manner all claims or grievances which have arisen thereunder.

### 2. Band Membership.

To replace the definition of "Indian" which has been statutory since 1876, there must be a new definition more in accord with present day conditions. Parliament annually votes moneys to promote the welfare of Indians. This money should not be spent for the benefit of persons who are not legally members of an Indian band.

Your committee believes that a new definition of "Indian" and the amendment of those sections of the Act which deal with band membership will obviate many problems.

Your committee recommends that, in the meantime, the Indian Affairs Branch should undertake the revision of existing band membership lists.

### 3. Liability of Indians to Pay Taxes.

Your committee recommends the clarification of those sections of the Act which deal with the exemption from taxation of an Indian's real and personal property on a reserve.

Your committee, however, is of opinion that Indians should continue to pay taxes on any income earned by them off, i.e., away from their reserve, even though they do reside on or have an interest in a reserve.

### 4. Enfranchisement of Indians, both Voluntary and Involuntary.

The revised Indian Act should, in the opinion of your committee, contain provisions to clarify the present rules and regulations regarding enfranchisement.

### 5. Eligibility of Indians to Vote at Dominion Elections.

As part of the education and preparation of the Indian to assume his place in the Canadian body politic, your committee recommended, on May 6 last, that "voting privileges for the purpose of Dominion elections be granted to Indians on the same status as electors in urban centres". This is a matter which, in the opinion of your committee, should be referred to a special committee on the Dominion Elections Act, with a view to early implementation of the recommendation.

It is realized that many Indians are not anxious to have or to use the franchise, under the misapprehension that, if they do exercise it, they will lose what they consider their rights and privileges.

Many Indians who do not have the right to vote at Dominion elections do pay taxes on income earned away from the reserve, together with sales tax, gasoline tax, excise tax, et cetera. This is taxation without representation.

It is the opinion of your committee that it would encourage Indians, particularly the younger ones, to interest themselves in public affairs, if they were given the privilege already recommended. Your committee is further of opinion that the public generally would thus be given a better appreciation of Indian affairs.

### 6. Encroachment of White Persons on Indian Reserves.

Your committee recommends that the revised Act contain provisions to prevent persons other than Indians from trespassing upon or frequenting Indian reserves for improper purposes.

### 7. Operation of Indian Schools.

Your committee recommends the revision of those sections of the Act which pertain to education, in order to prepare Indian children to take their place as citizens.

Your committee, therefore, recommends that wherever and whenever possible Indian children should be educated in association with other children.

### 8. Social and Economic Status of Indians and their Advancement.

Your committee recommends that the government consider the advisability of granting a pension to aged, blind or infirm Indians. This is in addition to recommendation previously made with regard to the social and economic advancement of Indians.

### 9. Indian Administration in General.

In 1946 and again in 1947, the Joint Committee on the Indian Act made recommendations with regard to

"administrative improvements which could be effected without the revision of existing legislation and which, when put into effect, would remove some of the causes out of which arise grievances and complaints of many Indians".

There are still some "administrative improvements" which your committee deems advisable. Your committee, therefore, again recommends that the administration of all aspects of Indian affairs be placed under one ministerial head.

Your committee reiterates the recommendation made by the 1947 Joint Committee of the Indian Act, viz:

"10. The Director of the Indian Affairs Branch . . . should be named a commissioner who shall have the rank of a deputy minister and shall have at least two assistant commissioners of whom one should be a Canadian of Indian descent".

### 10. Parliamentary Inquiries.

Since 1867 there have been two parliamentary inquiries into Indian affairs, each of which very narrow in scope. One, in 1920, dealt with Bill No. 14, which contained amendments with regard to the adoption of the elective system of chiefs and councillors; the other, in 1926, was a joint committee which inquired into the claims of the allied Indian tribes of British Columbia. Your committee recommends that the rules of the House of Commons be amended to provide for the appointment of a Standing Committee on Indian Affairs.

In the opinion of your committee such a committee will be necessary for a few sessions at least to consider and report upon the working out of any Indian Act and regulations framed thereunder.

Your committee considers the lapse of more than 20 years without parliamentary investigation too long to permit of that government of a branch or department of government which deals with such human problems as Indian Affairs.

### 11. Advisory Boards.

Your committee recommends that the government consider the advisability of appointing advisory boards or committees as, from time to time, are deemed necessary for the carrying out of provisions of the Indian Act.

### 12. Other Cognate Matters.

There are certain aspects of Indian affairs administration which, perforce, require co-operation between the dominion and provincial officials, to bring about the future economic assimilation of Indians into the body politic of Canada.

Your committee, therefore, recommends that the government consider the desirability of placing on the agenda of the next Dominion-Provincial Conference, for consideration by the provinces, the following matters:

- (a) Education,
- (b) Health and social services,
- (c) Fur conservation and development and Indian trapping laws;
- (d) Provincial fish and game laws;
- (e) Provincial liquor legislation;
- (f) Validity of marriage solemnized by Indians, on Indian reserves, according to tribal customs and ritual.

Your committee realizes that the matters above enumerated are matters which, normally, are dealt with under provincial legislative powers. However, it should be possible to arrive at such financial arrangements between the Dominion and provincial governments as might bring Indians within the scope of provincial legislation, in order that there be mutual and coordinated assistance to facilitate Indians to become, in every respect, citizens proud of Canada and of the province in which they reside.

### 13. Appendix.

The Minutes of Proceedings and Evidence taken before your committee are tabled herewith.

### 14. Conclusion.

As this is the final report of your committee, it is now considered fitting and timely to express appreciation to all the individuals and organizations which, by their appearance before your committee, or by careful preparation of written briefs, rendered valuable help to the deliberations of your committee.

Officials from several departments rendered particularly valuable service, as did Mr. Norman E. Lickers, Barrister, who acted as counsel for the committee and as liaison officer for the Indians of Canada.

All which is respectfully submitted.

W. H. TAYLOR  
Chairman, Senate Section



PILGRIMS AT MOUNT ST. JOSEPH

GURNEYVILLE, Alberta — Aug. 26.—Pilgrims of many nationalities in the surrounding districts of Bonnyville made their way to the famous shrine of St. Joseph situated in Keweenaw Cree Reserve, on Mount St. Joseph.

Solemn High Mass was celebrated at 11 o'clock on the summit of the hill, people assisting in the open air. Rev. Father Calvez, O.M.I., delivered the sermon in Cree.

In the afternoon a large procession started at the Mission church, to proceed up the winding road, accompanying piously the Blessed Sacrament, carried by Rev. Fr. J. St. Pierre, O.M.I., of Onion Lake.

Pilgrims recited the rosary and sang hymns on the way up to the top of the mountain. Midway, Rev. Fr. P. H. Morin, O.M.I., spoke in English.

The procession kept on to the summit where Rev. Father Rheaume, O.M.I., preached in French. Solemn Benediction of the Blessed Sacrament then took place.

At night, the Way of the Cross followed, pilgrims bearing lighted candles up to the huge illuminated cross dominating the Mountain.

After the ceremony, fireworks and sky rockets filled the air with different colors, to the great surprise of all.

Rev. Fr. P. H. Morin, O.M.I., director and Rev. Father Levert, O.M.I., organizer, wish to extend their thanks to all the kind people who have contributed to the success of the pilgrimage. The celebration will take place every year on the 1st Thursday in August. Do not fail to be present!

HELP SOUGHT FROM U.N.

The United Nations, champion of the minorities, would have another problem on its hands if Big White Owl, a Delaware Indian from Toronto, had his way.

Big White Owl, also known as Jasper Hill, associate editor of an Indian newspaper, spoke at the unveiling of a monument at Fairfield Village, near Thamesville, Ontario. The village, erected by Moravian missionaries in 1792, was destroyed by American troops in 1813, and has since been partially restored.

"The tribes were making steady progress towards civilization," said Big White Owl, outlining the history of the Delawares. "They had evolved their own culture, but the white man did not understand. He brought his death-flashing guns, his fast animals, his glass beads and his small, clever mirrors, and later the Indian got to know the white man's firewater.

"He became discontented and today the Indian is no longer the happy wanderer. He has been cheated, subjugated wrongly, and the only hope the Canadian Indian has is to turn to the tribunal for smaller nations."

NATIVE ARTS EXHIBIT

VATICAN CITY — Rev. C. Constantini, President of the Missionary Art Exhibition to be held at Rome, in 1950, invites exhibits of native Christian paintings and sculptures, photographs of church buildings inspired by native arts, and such religious articles as candelabras, vases, liturgical vestments, crosses, etc. The exhibits will be sold and the proceeds sent to the missions which exhibited art work.

KENORA NEWS

KENORA, Ont.—The opening of St. Mary's School took place on September 7th. Many children answered to the first call, now we can count 79; all seem happy to start a new year in school. They were happy to see Rev. Fr. St. Jacques, our new Principal, and wished him their heartiest welcome.



Fr. M. St. Jacques, O.M.I.

On September 8th, all were sorry to see our good Father Perreault going away. During the two years he was here, he worked very much for the welfare of the Mission. We wish him good luck in all his undertakings.

Three Sisters of St. Mary's School also left the Mission. Sister St. Guy and Marie St. Alexandre for Marieval. Sister Ste. Solange for Sturgeon Landing. Srs. St. Jacques, Edmond Marie and St. Camille-de-Lellis took their place.

Sorry to say, the boys lost their keeper, Mr. Denis Comeau, who is now teaching at St. Mathieu's College, Gravelbourg. Mr. Proulx has taken his place.

On Sunday 12th, all the children went for a picnic to Kenora Park. They enjoyed the afternoon playing various games and

especially by taking a good lunch.

Rev. Father Lacelles has had a lovely little house built. It will be used for a Community Hall for the Indians who will like to amuse themselves when they come to the mission.

It was blessed by the Most Rev. Bishop Tetrault, in August.

Parish And School Opened In P.E.I. Indian Village

CHARLOTTETOWN, Sept. 18 — Lieutenant-Governor J. A. Bernard officially opened a new combined school and convent to serve the Indian community of Lennox Island, this week. It marked the culmination of an important development which included the establishment of a parish there by Most Rev. James Boyle, Bishop of Charlottetown, with the Reverend E. W. McInnis as resident pastor. The Sisters of St. Martha have charge of the school.

Hon. A. E. Arsenault, retired justice of the Supreme Court of the province, presided at the ceremony. He praised Bishop Boyle for his interest in the people of Lennox Island, and paid tribute to the Department of Indian Affairs for its assistance.

Lieutenant-Governor Bernard said he was proud to have the opportunity of officiating at such an important ceremony. There was no doubt that the increasing interest being taken in the Indians of Lennox Island by the Department of Indian Affairs would have far-reaching results.

His Honour congratulated the Indians on the progress they are making toward their economic independence and told them that

CREATES LIFE FOR LEGENDS

VANCOUVER, B.C. — George Clutesi, a native B. C. artist, has preserved on canvas many Indian legends and dance rituals, such as the Wolf Dance, the Brown Bear Dance, Nah Nuh, the Sea Serpent Dance, Usma and the Wild Man Dancer. Recently his paintings have been purchased for the University of British Columbia, where the paintings will hang in the University Museum which is to open soon. (Native Voice).

INDIANS ON RETREAT AT PICTOU LANDING

PICTOU LANDING, N.S.—For one week, the entire population of the Pictou Landing Indian reservation moved to Indian Island, in Merigomish Harbor, for a religious retreat.

The men, women and children carried food and cooking equipment. Tents were set up, as the only building on the uninhabited island is a small church.

The Rev. Joseph Smith, Passionist missionary of St. Gabriel's Monastery, Boston, spent the whole week at the Indian Island Church, directing all the services, including daily Mass, evening vespers and the Way of the Cross.

The Indians have kept the little church in excellent condition, although the building is about a century old. They have repaired it and redecorated the interior and exterior. They have also reconditioned the little cemetery nearby.

HOUSING PROJECT SPONSORED

VANCOUVER, B.C. — Mr. Frank Assu, President of the Confederacy of Interior Tribes of British Columbia, states, in a report sent to the Parliamentary Committee on Indian Affairs, that "One million dollars is needed in B.C. for housing on native reserves".

He adds: "The Kamloops residential school, (of which Fr. F. O'Grady, O.M.I., is Principal), has made wonderful progress in trying to build new homes at Deadman's Creek Reserve. With their own saw mill they have built and completed three four-room houses, at the total cost of \$1,700 each, also two four-room houses in other villages."

Mr. Assu suggests that forty houses are needed on the Kamloops reserve, and that these could be built by using the saw mill at the Kamloops school... this saw mill should be duplicated in other schools", he adds.

McINTOSH



At Mrs. A. Blow's reception in the Church, at McIntosh, Ont., last April, we note from left to right: Elsie Scott, Mrs. V. Diamond, Mrs. A. Blow, Mr. Sutherland, Fr. C. Comeau, O.M.I., Elizabeth Danielson, Verna Kijik, Celina Pitikwan, Alice Chibotobay, Katherine Atchipineckang, and Sisters St. Frederic, St. Bonaventure and Marie-du-Rosaire, all Oblate Missionary Sisters.

TRACES FOUND OF EARLY INDIAN CAMPS ON NORTH MANITOBA LAKE

By Walter Hlady (The Winnipeg Tribune)

Relics of early man and traces of Vikings in northern Manitoba may be found as the result of an archaeological and sociological survey of the upper Nelson and Hayes rivers under sponsorship of the Manitoba Museum and The Winnipeg Tribune.

The party consists of Walter Hlady, Manitoba archaeologist, who headed The Tribune archaeological expedition to Lockport in 1947, Paul S. Hanna, sociologist, and Don Heine, journalist, both of Grand Forks, N.D. Here is Mr. Hlady's first report after reaching Oxford House.

The sixth day out we camped on an island on Oxford Lake in a sheltered cove where we found one of the first sandy beaches of the trip.

There were some of the best evidences of early Indian occupation which we have run across in the survey to date.

Numerous examples of very crude scraping tools, a small number of stone knives were encountered and these seemed to be of a low standard.

There was no evidence of pottery, but this was not unusual as the Indians in this area do not seem to have known pottery.

Two Explanations

There can only be two explanations. They either did not know the art of pottery making, or they lived there when the first traders arrived and had no need of it when they could get the copper kettles.

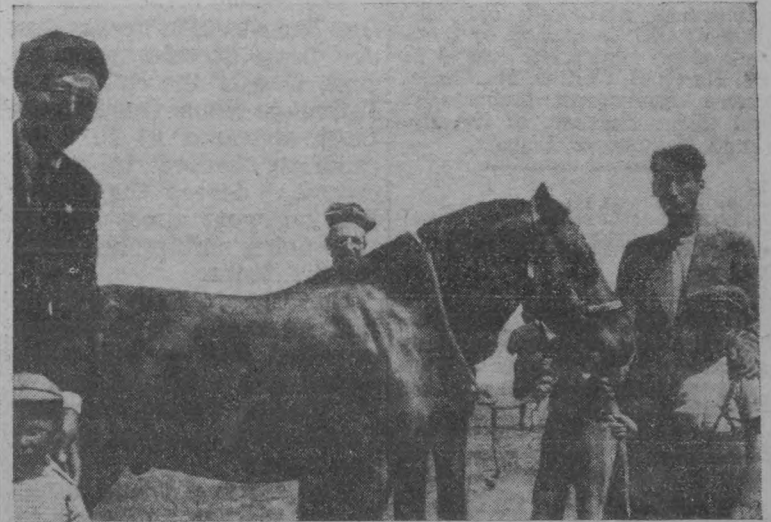
Due to the wind storm which still raged, we did not try to leave until noon. After an hour of riding high waves and taking a little water over the side of the canoe, our Indians put into another sheltered bay about four miles from Oxford House.

Here we found a few scattered traces of Indian occupation. They were meager and told us little.

LITTLE PONY WORKS FOR MISSIONS

FORT ALEXANDER, Man.—The Shetland pony given by Albert Dupont of St. George for the poorest missions was brought in front of Our Lady's Church at Fort Alexander after High Mass on Sunday, to be delivered to the winner, Lloyd Guimond, son of George M. Guimond. Father Dumouchel, O.M.I., who happened to be here, read with humor the lucky tickets drawn by Boniface George Guimond. The pony, going to his young master, left the sum of \$160.00 for the poorest missions among the pagan Indians of Manitoba.

Boniface Guimond, who represented the Fort Alexander Catholic Association before the joint committee at Ottawa on June 6, 1947. His son, Bon. Geo., baptized by an archbishop, Moise Guimond, god-father of both.



Pony given for mission work. Left: Little Boniface, who drew the tickets, many of which were sold by his father, Boniface, Sr. Right: Ronald and his father, Geo. M. Guimond, representing the winner, Lloyd, now at Dynevor San. for leg treatment.



## FORT FRANCES INDIAN RESERVE

RAINY LAKE, Ont.

### Births

Rod Bruyere: Carol Ann, April 22; Amos Perreault: Benda Jean, Aug. 18; Herman Guimond: Gerard Philip, July 7; Louis Perreault: Gabriel Henry, June 26; Paul Bruyere: Bernard Edmund, Aug. 24; George McPherson: a daughter, Aug. 30; James Calder: Ann, May 7.

Our sympathy goes to Mr. and Mrs. Tom Jourdain and Mrs. Ph. Guimond, on the sad event of the double drowning of their beloved sons, Edmund and Joseph, July 1st.

We had a nice Picnic here on the Church yard sponsored by the K. of C. Indian Mission Club. Everybody had a good time, ice cream for the children, but it is believed that older people had received more than the kiddies.

Mr. Fred Mainville has finished a nice house. It took lots of work and money, but he managed to make it.

A bounty-shower was given Mr. Harry Morisseau, sponsored by the ball team and the K. of C. Harry has been sick all summer. We wish him a speedy recovery.

A pound-shower was also given for Pierre Jourdain, being so poor and crippled. The K. of C. looked after him also.

### Our New Church

The new Church on the Reserve to replace the one burnt down last November, has been blessed by Rev. Fr. A. Moreau, dean for the Fort Frances district and the Archbishop's delegate.

A large crowd from the town of Fort Frances and the surrounding district, with their Pastors, attended the ceremony and the delicious banquet. We had the privilege of having Mr. Newman, member for the Liberal-Labour party in Toronto, for the district of Rainy River, also Mr. Holmes, the mayor of Fort Frances' Town, who delivered speeches, together with Rev. Fr. Lacelle (in Sautaux), and Rev. Fr. de Varennes, O.M.I.

Thanks were addressed to all donors from the Reserve as well as from outside, to the group of laborers Banville and Roy, who did the carpentry work, and to McColl and Bradford, who did the stuccoing and plastering, to all the firms from Town who contributed materials speedily, especially the W. Smith Co.

The Ladies of St. Anne, in co-operation with the Ladies from St. Mary's had arranged, with the generous help of the Grey Nuns, to serve a splendid dinner; over 325 persons were fully repaid with the banquet.

## TO STUDY ESKIMO RUINS IN ARCTIC WILDERNESS

OTTAWA — Thousands of years ago the prehistoric Eskimo travelled from Hudson Bay to Greenland, but just what route he took is still a mystery which will be studied this summer. Eskimo ruins in the uninhabited Arctic wilderness north of the 75th parallel will be studied by members of an expedition headed by Dr. Harry B. Collins, Jr., United States government archeologist, and Colin Thacker, of the National Museum of Canada.

## R.C.A.F. FINDS UNKNOWN ARCTIC ISLES

OTTAWA, Sept. 23 (BUP) — The discovery of two previously unknown Arctic islands was announced here Wednesday by the Royal Canadian Air Force.

The air force said the islands, encompassing "more than 5,000 square miles, lie close together in Boxe Basin off the west coast of Baffin Island, north of Hudson Bay. They were found by the crew of a Lancaster aircraft attached to 413 Photo Survey squadron based at Rockcliffe.

## GOING TO NORWAY HOUSE



The Sisters of Jesus and Mary (of Sillery P.Q.) are now in charge of the Norway House Indian mission school. First Sisters to sail for Norway House on the SS. Keenora are: Mother Ste-Lucie and Mother St-Hubert. The latter is a blood sister of Father Paul Piche, O.M.I., Principal of the Lebret Indian School.

## Our Lady Of The Rosary

### Sign your Family Rosary Pledge today...!

"It was not valor, nor arms, nor armies that gave us victory, but Our Lady of Rosary" said the Venetian Senate after the Battle of Lepanto. And they were but repeating the words of the Christian sailors.

On the seventh of October, 1571, the Christian fleet, under the leadership of Don Juan of Austria, son of Charles V of Spain, received Holy Communion and was given the Apostolic Blessing. For three hours before the battle they recited the Rosary. Then began the most gigantic naval engagement in all history. Turk against Christian!

When victory came to the Christian fleet at Lepanto over numerically stronger forces, the Holy Father, 500 miles distant, was talking with several Cardinals. Suddenly he arose, walked to the window, and looking towards the East, said: "Enough of business, let us thank God for the great victory He has just given our fleet." Pius V's words were recorded, signed and sealed, but kept from the public. Two weeks later, a courier from Venice brought the news of victory.

In thanksgiving Pius V instituted the Feast of Our Lady

### JOIN THE FAMILY ROSARY CRUSADE

of Victory and granted a Plenary Indulgence as often as the people visited the Rosary chapel or altar in a church where the Rosary Confraternity was established. Gregory XIII later made the Feast that of the Holy Rosary. After the victory of the Christians over the land forces of the Turks at Peterwarden on the Feast of Our Lady of the Snows in 1716, and at Corful in 1717, Clement XI, extended the Feast to the whole Church.

The repeated invitations of Our Lady to take up the Rosary have become more urgent. One of the children of Fatima to whom Our Blessed Lady appeared in 1917 became so obedient to Mary's command to say the Rosary that he spent almost all his time doing nothing but reciting the Beads.

Our Blessed Lady told him that he would go to heaven provided that he said many Rosaries to which he replied: "O Blessed Virgin, Rosaries! I shall say as many of them as you want."

The three children usually said the Family Rosary together every day, but Francis said many privately. He would break off his play to

say the Rosary. One day they inquired of him "What are you doing, Francis?" He showed his Rosary. "Come and play with us for a while; then we will pray together afterwards!"

"Afterwards", replied Francis, "I must pray both now and afterwards. Don't you remember that Our Lady said I must recite many Rosaries?"

During the month of October do what Our Lady has commanded you and do it through love. The Rosary is not a burden. Oftentimes we sit daydreaming and imagining. We wonder "what will become of us?" We ask "where will we turn?" We envy our neighbors' good fortune and our lack of it. Mother sometimes wishes that she did not have such a "drudge". Father complains that he has to work so hard and so long and is not able "to sit at home doing nothing".

The children, too, have their complaints. They wish they were their own "bosses" instead of having to take orders from their Mother and Father. They want to go out and "have a good time for a change".

When such temptations assail you, take up the Rosary. When you feel yourself all spent with worry, unable to proceed another step, let the

The perfect Family prayer is the Rosary... recite the Rosary daily in your homes!

Rosary bring you back to your senses. Be assured it will! Meditating on the mysteries you will feel Our Lady's example and wisdom refreshing your flagging spirits. Even when you cannot meditate, take the Beads in your hands and say the Hail Marys. Your troubles will vanish.

If you are near a church during the month of October, make it a point to go in and say the Rosary in the presence of the Blessed Sacrament. Recite the fifteen decades. You'll be surprised how quickly and profitably the time passes. Join your devotion to Mary with devotion to Christ hidden in the tabernacle. At the same time you will gain many spiritual and temporal favors. We need but mention the plenary indulgence for saying the Rosary before the Blessed Sacrament.

Just recently I saw a girl with a brooch representing the devil pinned to her coat.

We can be sure that she is not the only one wearing such an article put out by our pagan manufacturers. What a victory when we can take the devil off the coat of that Catholic and hand her a miniature Rosary to wear!

### "The Family That Prays Together... Stays Together"

That victory will in every way be comparable to the Battle of Lepanto for we will be saving souls and saving the Church. We, too, will be able to say: "It is not valor, nor arms, nor armies that give us victory, but Our Lady of the Rosary".

An eight-year-old boy was absolutely crazy about horses. He spent all his spare time at a nearby stable. When anyone asked him what he wanted, he always answered: "A horse."

His father couldn't afford to buy him such an expensive gift, so as Christmas drew near he tried to get the little boy to think about something within the realm of possibility. With this in mind he asked: "Son, suppose you had a horse, then what would you want for Christmas?"

The little boy promptly replied: "A saddle!"

A little boy was struggling to lead a very large dog on a leash. He was having such a hard time that a passer-by was prompted to inquire: "Where are you trying to take that big dog?" "Oh, I just wait to see where he wants to go and then I take him there."

### TOUCHWOOD AGENCY

Lestock, Sask. — **Obituary:** At Fishing Lake, Doc Desjarlais and old Mrs. Tetakwassong passed away.

At Nut Lake Res., Henry Pootchay died, aged 80, on September 5th.

**Birth:** Stephen Noel born to Mr. and Mrs. (Wilson) Jean Baptiste Desjarlais, on July 25th.

Most Indians of the Agency are now harvesting either for themselves or outside reserves earning up to a dollar an hour and a dollar an acre for stooking. One Metis, his wife and three daughters earned \$250.00 in a week's stooking at Wadena.

It's so much easier spent though... If the Indians would only put up some savings for winter!

It was cattle shipping day at Kinistino, Muscowequan, Nut Lake and Fishing Reserves the second week of September: quite an event! Come on cowboys!

Mrs. John Kay, of Poorman Reserve, is improving after a gall stone operation at St. Joseph Hospital in Lestock.

Crops are wonderful again at Fishing Lake and speak of gardens! Some wheat will go to 40 bushels an acre and some oats to 100. It pays to work.

The Nut Lake day school will probably open in October if windows can be purchased to fit in the frames.

The Fishing Lake day school and Gordon Res. School are under repair works for sometime yet.

## QU'APPELLE

### PRIZES FOR LEBRET INDIAN SCHOOL

A total of 256 exhibit prizes were awarded the pupils of the Qu'Appelle Indian Residential school, at the Regina and Prince Albert annual Fairs. There are 86 first prizes, 1 second and third prizes. The Lebret school pupils and the teachers are certainly deserving praise for their successful efforts.

### FILE HILLS

**Wedding:** On July 18th was blessed the marriage of Kenne Yuzicapi, son of William Yuzicapi, and of Vera Bellegarde, daughter of Maglory Bellegarde. Witnesses were Wm. Yuzicapi and Maglory Bellegarde. Fr. Dion, O.M.I., officiated.

## WEDDING AT THE SIOUX RESERVE

The Standing-Buffalo chapel was the scene of a pretty wedding on Sept. 1st, when Sarah Favel, daughter of Jos. Favel, Poorman's reserve, was married to Cecil Wojahunta, son of Martin Wojahunta. Sarah made her profession of Faith and was christened in the presence of the congregation. After the wedding at which Fr. Gelinas officiated a dinner was served at the Wojahunta home.

**Births:** Marjorie, daughter Peter Yuzicapi, June 7; Mar Frieda, daughter of Willie Isna, July 7; Mary-Joyce, daughter of Peter Goodwill, July 14.

### PIAPOT RESERVE

**Births:** John Alfred, son Ernest Crowe, June 10; Annabelle, daughter of John Sugan, August 24.

**Obituary:** Clarence Anaskan, 12, son of Gaston Anaskan, died at Fort Qu'Appelle Hospital Aug. 22, and was interred Piapot on the 24th.—R.I.P.

Isaac Reid, 76, died accidentally on Aug. 25. His horses bolted as he was driving down hill the neck-yoke broke. Isaac was thrown and broke his spine.

## GRISWOLD AGENCY MAN.



GRISWOLD, Man. — The new Day School, shown below, at O River Sioux Reserve, was opened to 25 pupils early in September. The speedy erection of the school was due to the efforts of Mr. Wm. Young, Assistant Indian Agent. The one-room school has a full basement, which will be used as a meeting and play room and has a three room teachers' fully modern in equipment. It is typical of similar schools being erected now across Canada.



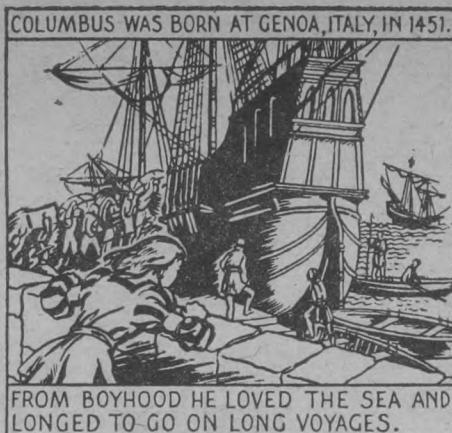
The George High-Eagle Family

PIPESTONE, Man. — A social party and bazaar organized by the St. Paul's mission realized over \$51.00 net on Sept. 26. The committee consisting of Thomas Yuhaha, Jos. Chaske and George High-Eagle organized the event which was very successful. The ladies served lunches. Congratulations to the numerous prize winners.

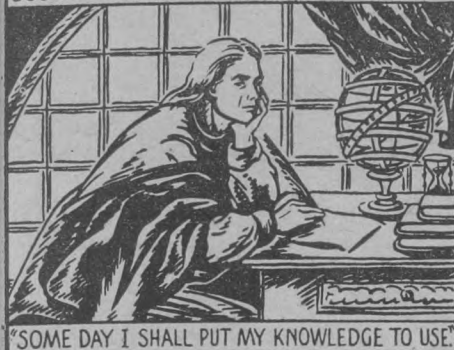


# CHRISTOPHER COLUMBUS

## DISCOVERER OF NEW WORLD



WITHOUT MUCH SCHOOLING IN HIS BOYHOOD, COLUMBUS STUDIED MUCH. HE READ MANY BOOKS ON NAVIGATION, ASTRONOMY, ETC.



HE WAS CONVINCED THAT BY SAILING WESTWARD HE COULD REACH THE FAR EAST.



DOMINICAN FRIARS HELPED COLUMBUS. SO DID THE GREAT QUEEN ISABELLA OF SPAIN.



FINALLY, ON AUGUST 3, 1492, HE SAILED OUT OF PALOS, SPAIN.



COLUMBUS HAD EMBARKED ON ONE OF THE MOST DANGEROUS, MOST GLORIOUS AND MOMENTOUS ADVENTURES IN HISTORY.

COLUMBUS DISCOVERED THE NEW WORLD ON OCT. 12, 1492.



HE MADE OTHER VOYAGES, DISCOVERED OTHER PARTS OF AMERICA. UNDERWENT DESPERATE HARDSHIPS. LOST THE KING'S FAVOR.

COLUMBUS WAS NOT SUCCESSFUL AS MEN COUNT SUCCESS. HE WAS PUT IN PRISON. DIED IN POVERTY AND LONELINESS IN 1506.



BUT HE HAD GIVEN A NEW WORLD TO MEN, WITH ALL THAT CAME OF THAT STUPENDOUS DISCOVERY. AND HIS NAME WILL NOT DIE.

## B.C. MISSIONARY CREATED LITERATURE FOR INDIANS BY SHORTHAND SYSTEM

Catholic contributions to the development of shorthand writing are noted in an article by H. J. Russell A.C.I.S., M.R.S.T., principal of Kingsway College, Toronto. The system that is very successful in one language, like English, may be less suited for another language, like French. The first French system of importance, says Mr. Russell, appeared in 1633 and was the work of the Abbe Jacques Cossard. In 1860 another priest, Abbe Emile Duploye, produced another system which has been the standard system in French and has much success in English forms. Duployan adaptations have become internationally famous. The first stenographic exhibition in Canada was held in Montreal in 1889 and was presided over by Archbishop Fabre. The Christian Brothers of Montreal produced an adaptation of Duploye in both French and English in 1925.

### INDIAN SHORTHAND

The most interesting story told by Mr. Russell is of a missionary in British Columbia who in 1891 conceived the idea of teaching a system of Duployan shorthand adapted to the language of the Chinook Indians to whom he ministered. Before that there had been no written Chinook language. Father Le Jeune had begun by trying to teach the English alphabet to the Indians but had no success. He then thought of teaching them to represent the sounds of their language by Duployan characters. He selected a crippled Indian boy to be his first pupil and this boy grasped the system immediately and became a teacher himself. Having told how Father Le Jeune reduced the Chinook language to writing which he taught to the Indians Mr. Russell says:

"This gave them a means of writing the Chinook Jargon. In the printing or mimeographing of this material, Father Le Jeune was assisted by the St. Louis Mission, and out of his work grew a little paper in shorthand, known as the Kamloops Wawa. The St. Louis Globe Democrat showed a picture of Father Le Jeune with one of his Indian shorthand classes, which was entitled 'Marvellous Work of a Breton Priest in the Canadian North-west.' The Reverend Father succeeded in teaching several thousand Indians in this way and some years later, some of the chiefs of the shorthand-writing

tribes visited Europe and were received by King Edward and His Holiness the Pope. His Holiness evinced a great interest in their accomplishment and ordered a thousand medals to be struck, which were afterwards sent to Kamloops, with instructions to award one to each native making special progress in the art of shorthand writing. Father Le Jeune's work spread to other tribes, and with the approbation of Right Rev. P. Durien hymns, a Latin Liturgy, prayers and the catechism appeared in Chinook Jargon in its shorthand form.

### WAR BONNETS

Indians made their war bonnets from the tail feathers of the golden eagle.

## Once Upon a Time



ST. COLMAN AND THE BIRD BOY

By Dorothy Blount

During his lifetime St. Colman was ever willing to extend a helping hand to anyone in need, and after his death many were the blessings bestowed on those who called upon his intercession.

There was once a little lad of Kiltartan in Galway who was employed by a farmer to scare the birds away from his crops. This was hard work, for the minute the boy took his eyes off the field there would be a great flock of birds ravaging the corn. And when he scared them away, back they would come with all their friends and relations.

One very hot day the lad became very sleepy as well as tired, but he was afraid to lie down and rest lest the farmer might beat him for neglecting his duty. So he prayed to St. Colman to help him, and his prayer was not in vain.

The great Saint himself came down from heaven and gathered all the birds of the neighborhood into a barn. Then he shut them in and kept them there during the heat of the day.

So the little boy of Kiltartan had his sleep after all, and with a clear conscience too!

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## THE "REDUCTIONS" OF PARAGUAY

A reader who was interested in our recent articles sends us the following quotation from C. F. Lummis, The Spanish Pioneers, p. 24:

"The legislation of Spain in behalf of the Indian everywhere was incomparably more extensive, more comprehensive, more systematic, and more humane than that of Great Britain, the Colonies, and the present United States combined. Those first teachers gave the Spanish language and Christian faith to 1,000 aborigines, where we gave a new language and religion to one. There have been Spanish schools for Indians in America since 1524. By 1575—nearly a century before there was a printing press in English America—many books in twelve different Indian languages had been printed in the City of Mexico, whereas in our history John Eliot's Indian Bible stands alone; and three Spanish universities in America were nearly rounding out their century when Harvard was founded. A surprisingly large proportion of the pioneers of America were college men; and intelligence went hand in hand with heroism in the early settlement of the New World."

The so-called Reductions of Paraguay, the most successful civilizing settlements for Indians in the New World, were Jesuit enterprises. Three of the Jesuit priests who met martyrdom in this labor—Rocco Gonzales, Alfonso Rodriguez, and Juan del Castillo, all killed at the instigation of an Indian medicine man in 1628—were beatified in Rome Jan. 23, 1934. Even the sneering Voltaire referred to the Reductions as "the triumph of humanity." The Spanish political power killed this work so ably founded and carried on by Spanish ecclesiastics, just as Mexican politicians killed the similar great Missions of California.

## RABBITS CLIMB TREES

MELBOURNE, Australia—The fact that Australian rabbits climb trees is now officially confirmed by Sir George Jenkins, South Australia's Minister for Agriculture. He said that he would not have believed it if he had not seen the rabbits doing it during his recent tour of North Australia, where rain has not fallen for seven months.

The rabbits climbed to a height of eight or nine feet and stripped the bark from the branches. Other rabbits were below, waiting for the leaves to fall when disturbed by the operations of the top rabbits.

## EARLY BIRD MESSENGERS

Birds were used to carry messages as long ago as 218 B.C.

Largest of its kind, the white heron has a wing spread of nearly seven feet.

## STRANGE BUT TRUE

**St. Gregory the Great**  
(591-604)  
is credited with introducing the practice of starting LENT on Ash Wednesday. IT ONLY BECAME GENERAL HOWEVER IN THE 11TH CENTURY.

SKULLS OF HORSES WERE USED AS ACOUSTIC VESSELS FOR THE CHOIR IN SOME EARLY CHURCHES.

The EXECUTIONER who beheaded ST. JOHN DE BRITTE, Jesuit Missionary to India, in 1693. LATER BECAME A CHRISTIAN AND SUFFERED MARTYRDOM.

The "Canterbury Bell" Flower is so called because it was the emblem worn by pilgrims returning from the Shrine of ST. THOMAS OF CANTERBURY.



# GODFREY OF BOUILLON CRUSADER

GODFREY WAS DUKE OF LOWER LORRAINE AND WAS BORN ABOUT 1060.



A LEGEND SAYS THAT AT 20 HE SLEW IN SINGLE COMBAT THE ANTI-KING RUDOLPH IN THE BATTLE OF MOELSEN.

IN 1096 GODFREY WAS AMONG THE FIRST FLEMISH KNIGHTS TO TAKE THE CROSS AS A CRUSADER.



"GOD WILL IT!" WAS THE MOTTO OF THOSE GOING TO FIGHT FOR THE HOLY PLACES IN PALESTINE.

TO RAISE FUNDS, GODFREY SOLD OR MORTGAGED MANY OF HIS ESTATES.



I AM WILLING TO SACRIFICE MUCH FOR THE CRUSADES.

ON AUGUST 15, 1096, GODFREY SET OUT AT THE HEAD OF 10,000 KNIGHTS AND 30,000 FOOT SOLDIERS.



AN HISTORIAN SAYS THAT BORN AT THE FRONTIER OF WALLOONS AND FLEMING AND SPEAKING BOTH LANGUAGES, GODFREY APPEASED THEIR QUARRELS.

AFTER LONG MARCHES AND A STAY AT CONSTANTINOPLE, GODFREY'S ARMY REACH THE NEAR EAST.



IT IS SAID THAT ONCE GODFREY AND 12 OTHER KNIGHTS DEFEATED 150 TURKS.

A LEGEND SAYS GODFREY WITH HIS SWORD SPLIT A TURKISH KNIGHT SO THAT HIS BODY FELL IN TWO EQUAL HALVES.



WAS THERE EVER ANOTHER SUCH A DEED AMONG ALL OF EUROPE'S PALADINS?

AFTER MANY BATTLES, GODFREY AND HIS ARMY REACHED JERUSALEM ON JUNE 7, 1099.



GODFREY AND HIS BROTHER EUSTACHE WERE FIRST TO ENTER THE HOLY CITY.

VICTORIOUS GODFREY, TRUE TO HIS CRUSADER VOW, TOOK OFF HIS ARMOR AND WALKED BARE-FOOTED TO THE HOLY SEPULCHRE.



No. 923 Sue Johnson

WHEN THEY MADE HIM KING OF JERUSALEM, GODFREY REFUSED TO WEAR A CROWN. HE DIED IN JERUSALEM, JULY 18, 1100.



"I CANNOT WEAR A CROWN OF GOLD WHERE OUR SAVIOR WORE A CROWN OF THORNS" AFTER HIS DEATH, GODFREY BECAME A HERO OF CHIVALRY LIKE ROLAND, ARTHUR.

## Larry The Leprechaun



Larry and the Heron

"You must be a heron, aren't you?" asked Larry, after he had greeted the large black and white bird perched on the log near the water.

"Right," said the bird, "a night heron, if you want to be exact. But we are all pretty much alike to others."

"What do you mean . . . 'Night Heron'?" asked Larry. "You mean you only see at night, like an owl?"

"Not exactly," said the heron. "I hunt mostly at night, and I suppose that is why I got the name."

"What do you hunt?" Larry asked.

"Small fish and shellfish, sometimes insects," said the bird. "I suppose you've seen a heron spearing fish, most people have."

"You haven't as sharp a spear as most herons have," Larry remarked.

"The fish think it's sharp enough," said the heron with a chuckle. "It's a good strong tool. It might surprise you to see just how much I can do with it."

"Well, I should imagine that each bird has pretty much what it needs in the way of tools," said

Larry. "And perhaps you need a stronger bill since you are not so tall as your cousin, the great blue heron."

"He doesn't catch any more food than I do," said the bird. "We both manage to make a very good living here in the marsh. We do sometimes go inland for a nice meal of field-mice or gophers, and I prefer to spend the daylight hours in the thick trees where nobody thinks to look for me."

"Do you hunt by yourself?" asked Larry. "I've noticed that some herons do."

"Yes, there is more for every-

one that way," said the heron. "We roost and nest in colonies, but when it comes to hunting, we go off alone."

"Where do you nest, by the way?" Larry asked.

"In the tops of trees near the marsh," said the bird. "That way, we are near enough to our food supply while our young are growing up."

"You certainly believe in having things handy," said Larry, smiling.

"Why not?" said the bird. "It's just as easy, in my case."

(NC Features)

## Canada's Tenth Province

It seems now likely that Canada will get its tenth Province before the United States adds its forty-ninth State. Newfoundlanders recently voted in favor of joining their island and Labrador to the Dominion of Canada. Negotiations now under way point to Dominion Day, July 1, 1949, as Canada's date for making Newfoundland one of the family.

A current news bulletin of the National Geographic Society notes that when Canada accepts the new Province extensive geographic and economic changes will take place. Canada's area will be increased by one twenty-fourth or 152,734 square miles, while the population will increase by 318,000 inhabitants.

Although there were native Indians in Newfoundland at one time, there are none there today.

In resources the new province will give Canada one of the world's greatest fishing grounds and an important pulp and paper industry. Inland Labrador contains an iron ore field believed to be as rich and much more extensive than any other field on the North American continent.

Its position gives Newfoundland war and peacetime importance, as the nearest European land (Ireland) is lying only 1,875 miles away.

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## COOPERATIVES

### LESSON V — Fourth Principle OPEN MEMBERSHIP

1. Open membership means freedom of joining the Co-operative by new members, according to the usual conditions applying to the founding members of the Co-op.

This is perhaps the most far-reaching principle of cooperative enterprise. The Rochdale pioneers were the first body of cooperators to welcome all men and all women, on an equal basis, into the fraternity of their society, irrespective of race, color or creed. No man or woman who wished to join their number in good faith was ever shut out. The method of open membership laid the cornerstone of the international cooperative commonwealth.

2. The principle of open membership facilitates recruiting of new members who are necessary for the development of the Co-op.

Thus is avoided speculation on the shares or actions of the Cooperative. There is no possibility of an economic dictatorship.

3. The shares must, therefore, always be "at par", that is at a fixed price. They cannot rise above nor go under par value, but must remain at the amount stated when the co-operative was founded.

If the initial share was \$5.00 or \$10.00, it cannot fluctuate, as on the open market, thus preventing speculation.

4. The members of a cooperative are given as much personal liberty as possible. The member is, at all times, at liberty either to stay in the organization or to withdraw from it.

The member is under no compulsion to purchase from the Cooperative of which he is a member; neither is a retail cooperative under any compulsion to purchase from the Cooperative Wholesale of which it is itself a member. Liberty is the sole guarantee of continuing economic efficiency on the cooperative movement. Patronage is secured according to the merits of the Cooperative, by supplying satisfactory service.

5. A number of cooperatives have a fixed tax to be paid by new members. This tax remains at a fixed level. When a member leaves the cooperative he is given back his share of the capital he invested.

Correspondents are invited to send their copy before the 5th of the month; photos must be sent earlier to insure publication. Do not send negatives, but clear, contrasted prints, please.

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## The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

### CHAPTER XV - THE 'CATHEDRAL'

**The story to now:** Daniel Little (Hanpa), grandson of the Sun-Dreamer, brought up in a Government Indian school, returns to Wood Mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota woman and of a white man. At the death of his grandfather Daniel showed a great sorrow, and although he loved the Doe-Maiden, he left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay.

Daniel and Toto work at the Ramsay ranch for a few days. Daniel finds out that Pauline is falling in love with him. In the meanwhile he inherits \$2,000 from his grandfather, and he decides to return to Wood Mountain, much against his heart's interests, in order to set himself up on a small farm. Before he leaves he writes a letter to Pauline.

As the two friends return home, Pauline is heartbroken. Upon his arrival at Wood Mountain a casual remark causes Daniel to realize that his true love is really the Doe-Maiden, whom he has blandly ignored until now.

In an effort to win Daniel's heart, Pauline Ramsay comes to attend the rodeo at Wood Mountain. The Doe-Maiden is jealous of Pauline, but her mother comforts her, assuring her that Daniel will come back to her.

Realizing that Daniel would not be happy with her, Pauline Ramsay bids adieu to him. In her farewell letter Pauline says she will pray that Daniel sees the light of true Christianity.

As Marianne reached the home of Daniel, she called out to him, "Hanpa, please wait a moment; do not go away just yet!" Daniel was more than surprised at seeing not only Marianne, but Tatewin, her mother, and his lifelong pal, Toto, come out of the car.

Throwing herself in the arms of Daniel, Marianne buried her head on his chest, and wept bitterly. When she had regained her composure, she found her mother at her side; she was crying too. Then Tatewin spoke directly to Daniel, "Takos", she said, "I give you my daughter as your wife; do not shame me, son-in-law!"

Thus it was done, according to old traditional law of the Lakotas. Marianne, who feared and loved God so much, was now defeated; she was now to accept her husband as a pagan; only through a special dispensation from the Church could they now be validly married.

The Doe-Maiden heard Hanpa's hoarse reply, "Hau!" (Yes). And from that moment, following the Lakota custom, they were considered man and wife.

Marianne helped Daniel undo the saddle-packs and turn the horse loose. Then she strolled to a cool shaded spring nearby and drank a long cooling draught of water. Sitting on her heels, she began undoing her braided hair. Daniel came and sat besides her.

"Now, Hanpa," she began hesitatingly, "before this goes any further, I have something to tell you. You have won; we will remain Lakotas as you wanted; but there is one thing I cannot surrender: it is my Faith. We will go to the Bishop, in Gravelbourg, and we will ask him a dispensation to marry, provided you allow our children to be baptized in my Church. Until then, I cannot live with you."

"Marianne," replied Daniel, very slowly, "I am glad you came back to me. Although I was running away from you, you saved me. I cannot forget the great truths you told me. I have so much to weigh in the balance! I have such a battle to fight! So, from this day, I want you to prepare to meet me on a battlefield, I want to see what sort of a Christian you are before we marry for life. Tell your mother not to worry. I am proud of you, and I shall not shame your mother as long as I live."

As Marianne returned home with her mother, Toto remained with Daniel. He had vowed to Daniel in his early youth the sacred vow: "Ito, kolakiciya untin kte" (We will die as friends), and he had duties to perform now.

In Marianne, Daniel had found

the chosen companion of his life, and yet, for the sake of their mutual happiness, the barrier between the two must be broken. Toto, with his great common sense and his long experience was the only person to whom Daniel could confide. For hours the two pals argued and discussed the problem.

"What right has the Doe-Maiden, who is Lakota, to force me in giving up my beliefs?" asked Daniel. "She is different from us in many ways; does her religion mean a great deal to her or is it only stubborn pride?"

"You know the story of the Garden of Eden," replied Toto, "She is no different than the first woman, called Eve, and she will have you do what she wants. It is only a matter of time and of tactics. At any rate, Daniel, you would not lose much. You are deeply religious, yet you have only sentiment to guide you. Catholics have a deep, reasoned Faith, and a moral code which is more perfect than the one of the Lakotas. I know them well. You should not judge them by the members who are slackers, but by the ones like your own sweetheart, the Doe-Maiden."

"I'll grant that," replied Daniel wearily, "but she demands my soul as the price of her happiness. The true Lakota woman is entirely obedient in all things. Marianne is too selfish, and yet I love her so much I can never be happy without her."

"Yet, Dan," retorted Toto, "when her mother came here, she gave her to you, and she was docile. She loves you because you have the great virtues of the Lakotas: you are brave, generous, honest and truthful. I am a Christian myself, not a very good one, I will admit, but I can assure you I understand why Marianne acts like this with you."

"If the Doe-Maiden's faith means so much to her," mused Daniel, "that she will not have me unless I surrender, there must be some mysterious power in it which no one can fight."

"You have answered to your own problem," added Toto with a smile.

The following Sunday afternoon Daniel and Toto went visiting at the LeBegue's home. Marianne had prepared the meal. Just before dinner Daniel called Marianne aside, "I have something for you," he said in a low voice, "you have come far to meet me, now I will do my part." Daniel slipped the engagement ring on Marianne's hand saying, "We will go to see the Bishop whenever you wish, and I will ask him to baptize me in your Faith."

Marianne blushed deeply, and tears of joy came to her eyes.

"Oh! thank you so much . . ." but her words were drowned in the fervid embrace of Daniel. "Will you please excuse me for a moment, I have to dress for dinner; you are my special guest today, Daniel." And with a whirl, she disappeared in her room.

She was a changed woman. She was no longer shy, tight-lipped, but free, outspoken, yet perfectly poised and courteous. Her long dinner gown made her look taller than she really was, she wore no make-up except the natural colors of a robust happy young maiden. Her eyes sparkled and her cheeks were flushed with excitement.

During the meal she was subjected to much good-natured teasing which she seemed to enjoy immensely. As papa LeBegue rose at the end of the dinner, a glass of wine in his hand, to toast Daniel, Marianne felt a deep thrill. Her prayers had been answered. She glanced at Daniel who lowered his head in deep embarrassment, and with trembling hands she raised the glass to her mouth.

As Daniel remained silent, Marianne took the situation in hand, "Dad," she said, "may I tell you something?"

"Why, certainly, baby!" he replied, "you can boast now of your war-coups!"

Facing the three men calmly Marianne began, "Daniel, I do not know what you think of me today. But it had to be this way. I told papa what occurred between us the other day when I went to see you. No doubt I have been discussed by you and your kola, Toto. So I feel free to speak this way now. What I told you the other day means everything to me, my whole life and my whole world. I do hope you have found yourself true to your love. I had to discard my Lakota cloak today to break the barrier which stands between us. The future means so much, we have to face it, and meet the trials of life . . . if we want to win the reward which awaits us. After this meal is over, I wish to speak to you alone, Daniel, but now I feel I had to tell every one how happy I am today, and how grateful I am to my God that He has given me the courage to win the most difficult battle of my life. Dad, this is all I have to say."

Early in the cool evening, Marianne and Daniel went out for a stroll at LeBegue's suggestion. For a moment Daniel's eyes met Marianne's and froze. Both of them were thinking of a similar day, not so long past, when, at the rodeo, Pauline Ramsay was in Daniel's arms. Daniel lowered his guilty eyes but Marianne's were tearful as she said, "I know, Dan, let the past bury its dead. We start anew, and there should be none of that between us now."

There was a beautiful path, lined with tall poplars, leading away from LeBegue's house, to the pastures. Often had Marianne walked along this road, in silent thought; but, to-night, her dreams were fulfilled, she was no longer alone. On her finger she caressed the engagement ring; her head erect proudly, she looked up at the tall trees, and with the ageless instinct of womanhood, she

felt triumphant.

This tree-lined path she used to call the "Cathedral", as when she walked on it she always felt like praying. A little brook gurgled along the path; rabbits and deers made this grove their playground, and the birds, their haven. It was always so quiet and peaceful, the winds failed to disrupt the peace of this grove.

As she walked arm in arm with her fiancé Marianne found a deep sense of satisfaction, communing with the hidden forces of nature, enjoying the mystery of all living things, realizing she was about to become an actress on the grandiose pageant of life.

Yet, with her deep religious convictions, she did not allow herself to become exultant. Too many times, when in doubt and trouble, she had come to this hallowed place to commune with God, that she should, on this night, forget Him. More than ever did she need His help and inspiration. She wanted, most of all, to win the soul of her pagan lover, and to be assured of the grace of God which would assure their common happiness.

Two giant poplars formed a natural arched entrance to the grove. Whenever crossing this threshold, Marianne signed herself, and as she led Daniel across the entrance, she blessed herself, as if she was to meet her God there, repeating the sacred words: "In the name of the Father and of the Son and of the Holy Ghost."

She was astonished when Daniel added gravely, "Amen!"

As the lovers walked along the

path, Marianne talked slowly to her fiancé, exposing her beliefs, from Genesis to the Apocalypse of St. John, from the primeval stages of religion to the ultimate perfection of Catholic faith. In Daniel she found a silent listener eager to satiate his parched soul with the knowledge of the infinite wisdom and mercy of God.

The chilling dew sent shivers on the strollers as the summer sun disappeared beyond the hills. Marianne's shoes were damp, and her feet grew numb with cold, yet she paid no attention to this discomfort.

When her long catechism was ended, she turned to Daniel, clinging to him, "Hanpa, I want you to kiss me again," she asked, like a child begging to be caressed by its father. With a throbbing heart and a lump in his throat, Daniel kissed her long and tenderly, embracing her in his strong arms . . .

She whispered to him, "Hanpa, I have loved you very dearly since five summers; I have waited so long for you to come to me, but you never cared. When you loved the white woman I was sure I wanted to die. But now I am so happy that you love me more than any one else. Whatever may happen to us in the future, we shall always be happy together . . ."

Daniel interrupted her confession of love, "Marianne, what do you think is going to happen in our future?"

Marianne answered mysteriously, "Wait and see!"

(To be continued)

### CURE REPORTED AT CANADIAN SHRINE

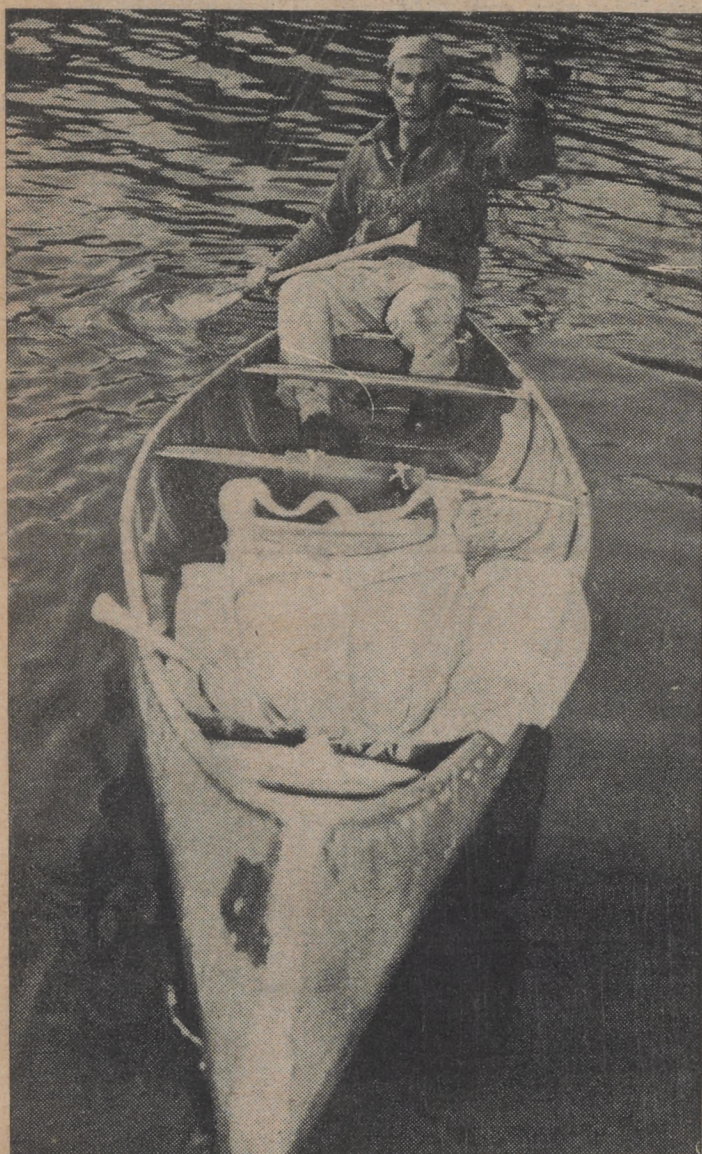


One of the cures reported at the Cap-de-la-Madeleine shrine of the Blessed Virgin was the one of Miss Isabelle Naud, Portneuf, P.Q. Under doctor's care since 1939 and confined to a wheel chair since 1943, Miss Naud made a pilgrimage this year to Cap-de-la-Madeleine, and returned home perfectly cured. Upper photos show Miss Naud before 1943, lower left, in wheel chair, and lower right, perfectly cured. An investigation in the reported "miracle" is under way at the order of the Bishop of Three-Rivers, P.Q. The shrine is in the care of the Oblates of Mary Immaculate.



**AT WHITEFISH BAY, ONT.**

Archbishop Cabana, of St. Boniface, is shown here with former chief Bob Roy, and his wife, and with councillor Charles Paypompay, of Whitefish Bay, near Kenora, Ontario.

**GOOD MONEY IN GUIDING**

A remunerative occupation for the Indians in the summer resort districts of Northwestern Ontario is the job of guiding. Press reports state that several hundred thousand dollars are spent every summer near Kenora, and the Indian guides received a good share of that sum in guiding the tourists and fishermen.

**KUPER ISLAND SCHOOL, B.C.**

The Kuper Island Indian residential school, on the West coast of Victoria Island, B.C., is very attractively situated. It is in the care of the Marist Fathers. The school has a high academic standing. Father J. Camirand, S.M.M., is the Principal.

**100 YEARS OF EVANGELIZATION**

The Lake of the Woods District in Northwestern Ontario has been evangelized by Catholic missionaries for a century. The center of the missions is the Residential school at Rat Portage, near Kenora, Ont., which numbers nearly 100 pupils. The missionaries visit over ten reservations or Indian settlements from Kenora. Shown here are Fathers Lacelles, Kenora, and Benbit, Lac Seul, Ont., both O.M.I., teaching catechism.

**HISTORIC CHURCH AT ST. REGIS, P.Q.**

The Sisters from Kenora Indian School visit the missions occasionally. Shown here are Sisters St. Guy, Ste. Elizabeth and St. Thomas, (Sisters of St. Joseph), visiting Kenora school pupils Misses Mary Jane Strong, Edna George and Louise Indian.

**AT CROW PORTAGE, ONTARIO**

The Church of St. Francis Regis, on the St. Regis Reserve, P.Q., was built by Fr. McDonnell in 1792. Burned in 1865 it was rebuilt with the same walls of stone in 1868. The steeple was erected in 1903. Father M. Jacobs, S.J., is the pastor of St. Regis reserve.

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